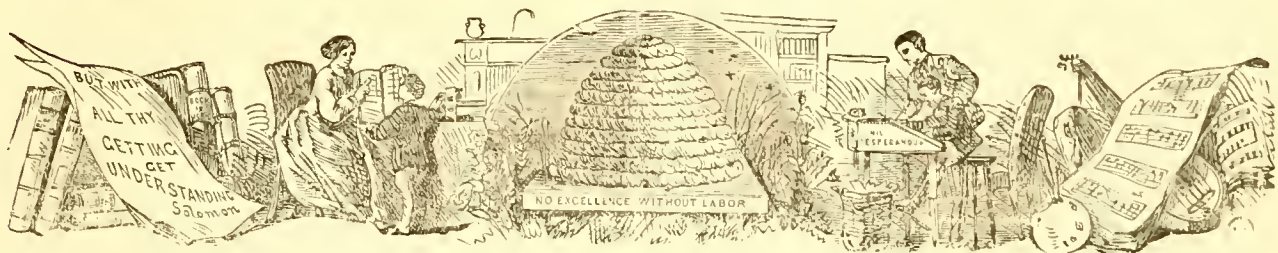


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XI.

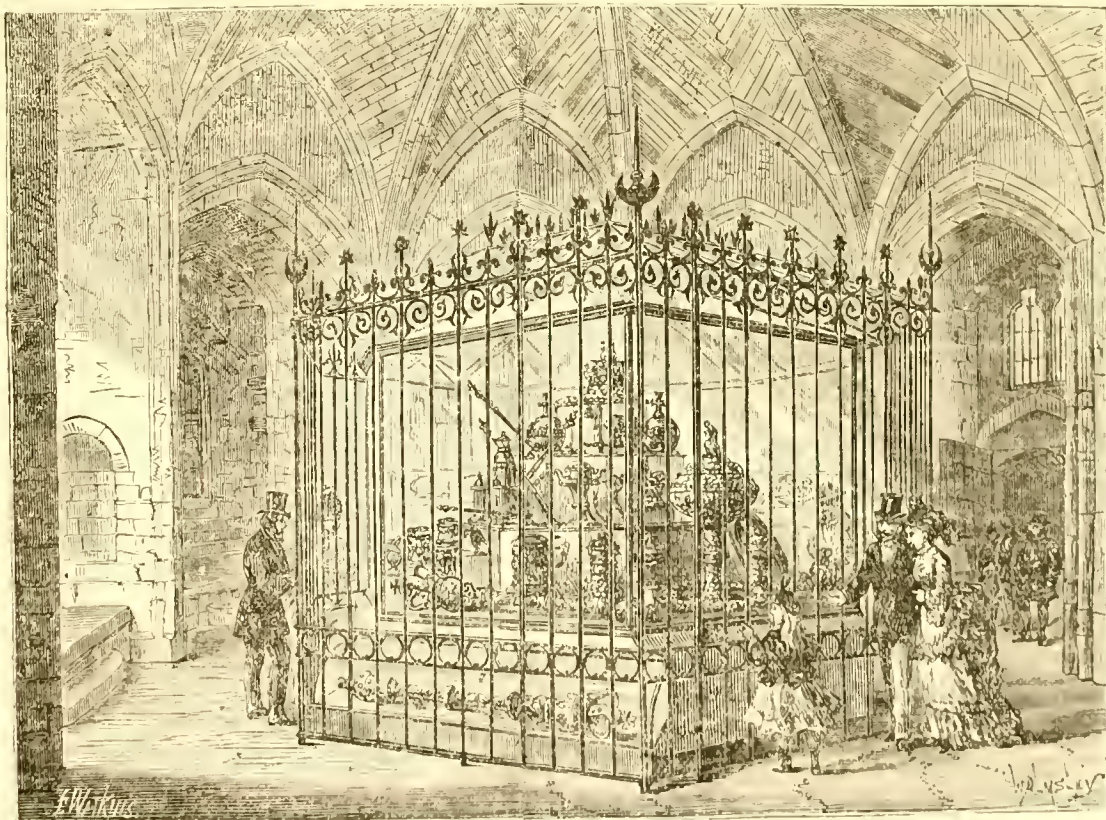
SALT LAKE CITY, MARCH 1, 1876

NO. 5.

THE REGALIA OF ENGLAND.

THE Jewe'-house, or that department of the Tower of London containing the Crown jewels, is well worthy of a visit. The regalia consists of several crowns, sceptres, globes and jewels of enormous value, all glittering in splendor in the great barred cage in which they are kept. Through the bars of this cage the visitors are allowed to feast their eyes, while polite attendants point out and relate interesting incidents

sapphire, sixteen sapphires, eleven emeralds, four rubies, 1,363 brilliant diamonds, 1,273 rose diamonds, 147 table diamonds, four drop-shaped pearls and 273 pearls." The crown jewels were never exhibited to the public until the reign of Charles II., under whose reign they had a narrow chance of all being run away with by one Colonel Blood, who thought it would be a nice quick way to fortune, and so set artfully to work to carry them off.



connected with the history of the various articles. The following summary of the jewels contained in the crown of Queen Victoria, made for her coronation in 1838, as furnished by Professor Tennant, mineralogist to the Queen, will give our readers some idea of the sparkling, dazzling appearance of this and the other crowns and jewelry that make up the regalia: "One large ruby, irregularly polished, one large broad-spread

This colonel dressed himself up as a priest, came to see the jewels, and skillfully made an acquaintance with honest Talbot Edwards, the keeper of the regalia. In time they became so friendly, that when the disguised priest one day courteously asked if he might bring two or three country friends to see the sight, Edwards was very glad to oblige him; and early the next morning came the party, looking like three true, honest

country gentlemen, so anxious to see these wonderful things, that poor simple Edwards took them at once, although it was before the regular time; but the old man had no sooner unlocked the iron grating than he was knocked down with a mallet, and lay insensible. While Blood seized the crown and tried to bend it, one of the others stuffed the glittering orb in his pocket, and the third rogue began filing the long sceptre into two parts, the better to escape detection.

However, they were finally caught, for it so happened that Mr. Edwards' son had just returned home from a journey, and being in a hurry to see his dear old father, went off to the jewel-office, where he heard he had gone with some friends. Near the door he met the men, who were hurrying away with the hidden crown and globe; the sceptre they had not been able to conceal, so they left that behind, and tried to walk unconcernedly away and mix with the people outside.

But poor old Edwards had by this time recovered his voice, and suddenly got up and called out, "Treason! murder!" His daughter heard him and screamed "Help!" and the warder at the drawbridge, wondering what it all meant, tried to stop them from passing; but the colonel fired a pistol at him, and the cowardly fellow fell down dead, to all appearance, but not really touched.

However, the end of it was that Blood and his associates were arrested; the fellow still held the crown, all bent and battered, under his cloak and struggled for it to the last; when it was wrested out of his hands he cried, "Well it was a gallant attempt, though unsuccessful, for it was for the crown of England."

"Whatever was done with these rogues?" you ask. Why, King Charles II. pardoned them, and gave Blood a pension, that worthy having terrified the king with an idea that he would be fearfully revenged if punished by his Majesty.

Stories About Utah.

BY J. L. BARFOOT.

THE observant reader of this publication must have noticed a constant tendency to improvement in its pages, not only in the attractive illustrations of the text, but in the reading matter brought before the public; apart from the information for our youth in the various catechisms, by which a knowledge of the fundamental principles of our faith are presented in a simple manner, knowledge of the most important things relating to man is placed within their reach. And the results are seen and felt in this community, the minds of our children are being expanded; exuberances, often mistaken for wildness but which are only the offshoot of buoyant spirits, are being removed by the beneficent influences of culture. Pretty stories in which a good moral is inculcated, where vice is punished and virtue rewarded, especially when the engraving is skillfully unfolded by writers imbued with correct ideas of God's dealings with men, are bound to produce a good effect upon the young and tender mind. In addition to these moral benefits conferred upon the rising generation, a vast amount of selected information that has a tendency to improve the intellect is presented, knowledge of the real, tangible creations of which we are a part in this matter of fact world.

And now a host of fresh writers, writers too among ourselves, are engaged to aid in the important work of instructing our children—children born in these fair valleys where the evils that are sapping at the foundation of society in other lands are only partially known, but of the existence of which they are now being informed, as they should be, that they may avoid them.

It is no unmeaning or unmerited compliment to the JUVENILE INSTRUCTOR to draw attention to the good that it is doing; those who read it, whether belonging to this community or not, can see that men of culture, of extensive acquaintance with the world, earnest men in the cause of education who know what they are doing, are wielding the pen to benefit our children:

"Delightful task to rear the tender thought;
To teach the young idea how to shoot."

And all this that our children may become the subjects of a correct culture, as they should be, at the hands of their fathers.

And, in connection with our mutual improvement societies even more good may be done. Only a little while ago we had but one popularly known literary association, that of the 20th Ward of this city; now the press informs us such associations are abundant. How useful may the excellent illustrations of things shown in this paper from time to time relating to natural history become; what an enlarged acquaintance already our children have with the animal and vegetable kingdoms.

But we have a natural history here of which we should know something; suppose that classes were formed and these things were read about, talked about, written about, each imparting to the other the knowledge possessed respecting them; what mutual improvement there would be. When any thing was not understood by a class suppose inquiries were made of the Editor of the INSTRUCTOR, and questions thus propounded were published and answers asked for. All this would, of course, make more labor for the office, but it would increase the interest and probably the sale of the paper, a very important thing, as it would enable the proprietor still further to improve this important publication.

Some of our valley boys, yes, and girls too, have been alive to the importance of these objects of interest by which we are surrounded; for years one young brother has collected specimens of native flowers from the neighborhood of Kanab; latterly he has collected insects of the same locality, also shells, fossils, minerals and rocks. A young sister collected more than a hundred specimens of land and fresh water shells, with some fifty specimens of prairie flowers from the banks of the Jordan, near the point of the mountain; one young brother from the west of Tooele collected some very fine shells of that region; and one little, tiny maiden of this city collected two small tin boxes of little pebbles of all the pretty colors possible, probably a thousand of the tiniest rocks she could find, to send to the Museum. Doubtless a great many other young collectors have been engaged in these interesting and instructive pursuits; and as many others have expressed a desire to understand what to collect and how to do so systematically, something may now be said about our natural history.

THE shortest and surest way to live with honor in the world, is to be in reality what we would appear to be; and if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

Old America.

BY G. M. O.

ANCIENT PERU.

(Continued.)

THE great mound of earth called the fortress was originally rectangular in shape, 620 feet long, 450 wide and about 50 feet high, originally terraced and faced with stone. On the summit of this mound are foundations of buildings, partly undermined and partly covered up by the earth from the modern excavations, undertaken by a late president of the country seeking for treasures. Garcilazo, when describing the ruins, speaks of this mound as "A great mountain or hill raised by hand, which, on this account, is most admirable. In order that the piled-up earth should not be washed away and the hill leveled, it was supported by great walls of stone. No one knows for what purpose this edifice was raised." Cieca de Leon gives the same description substantially, when he visited the ruins soon after the conquest. Mr. Squires gives a very detailed description, with plans and drawings of the many ruined relics and structures scattered over the plain of Tiahuanaco, the most interesting of which are the great monolithic doorways originally belonging to the buildings. The most remarkable one now stands erect and is described by all travelers who visit the ruins. It has been broken, the natives say, by lightning, the fracture extending from the upper right hand opening, causing the two parts to lap by each other slightly, and causing the sides of the doorway to incline inward. Originally they were perfectly vertical and parallel, "a distinguishing feature in all of the doorways and sculptures of the ruins." Mr. Squires, in his description of this relic, says: "We must imagine first a block of stone somewhat broken and defaced on its edges, but originally cut with precision, 13 feet 5 inches long, 7 feet 2 inches high above ground, and 18 inches thick. Through its centre is cut a doorway, 4 feet 6 inches high, and 2 feet 9 inches wide. Above this doorway, and as it now stands, on its southeast side, or front, are four lines of sculpture in low relief, like the Egyptian plain sculptures, and a central figure, immediately over the doorway sculptured in high relief. On the reverse we find the doorway surrounded by friezes or cornices, and above it on each side two small niches, below which, also on either side, is a single larger niche. The stone itself is a dark and exceedingly hard trachyte. It is faced with a precision that no skill can excel; its lines are proportionately drawn, and its right angles turned with an accuracy that the most careful geometer could not surpass. Barring some injuries and defacements and some slight damages by weather, I do not believe there exists a better piece of stone cutting, the material considered, on this or the other continent. The front especially the part covered by sculpture, has a fine finish as near a true polish as trachyte can be made to bear. The lower line of sculpture is seven and a half inches broad, and is unbroken; the three above it are eight inches high cut up in *cartouches*, or squares of equal width, but interrupted in the centre, immediately over the doorway, by the figure in high relief to which I have alluded. This figure, with its ornaments, covers a space of thirty-two by twenty-one and a half inches. There are consequently three ranges or tiers of squares on each side of this figure, eight in each range, or forty-eight in all. The figures repres-

ented in these squares have human bodies, feet, and hands; each holds a sceptre; they are winged, but the upper and lower series have human heads wearing crowns, represented in profile, while the heads of the sixteen figures in the line between them have the heads of condors. The central and principal figure is angularly but boldly cut, in a style palpably conventional. Its head is surrounded by what may be called rays, each terminating in a circle, with the head of the condor, or that of the tiger, all conventionally but forcibly treated. In each hand he grasps two staves or sceptres of equal length with his body, the lower end of the right hand sceptre terminating in the head of the condor, and the upper in that of the tiger, while the lower end of the left hand sceptre terminates in the head of the tiger, and the upper is bifurcate, and has two heads of the condor. The staves or sceptres are not straight and stiff, but curved as if to represent serpents, and elaborately ornamented as if to represent the sinuous action of the serpent in motion. The radiations from the head seem to have the same action. An ornamented girdle surrounds the waist of this principal figure, from which depends a double fringe. It stands upon a kind of base or series of figures approaching nearest in character to the architectural ornament called *grecoques*, each extremity of which, however, terminates in the crowned heads of the tiger or the condor. The face has been somewhat mutilated, but shows some peculiar figures extending from the eyes diagonally across the cheeks, terminating also in the heads of the animals first named. The winged human headed and condor-headed figures in the three lines of squares are represented kneeling on one knee, with their faces turned to the great central figure, as if in adoration, and each one holds before him a staff or sceptre. The sceptres of the figures in the two upper rows are bifurcate, and correspond exactly with the sceptre in the left hand of the central figure, while the sceptres of the lower two correspond with that represented in his right hand. The fourth or lower row of sculpture differs extremely from the rows above it. It consists of repetitions—seventeen in all—smaller, and in low relief, of the head of the great central figure surrounded by corresponding rays, terminating in like manner with the heads of animals."

Mr. Squires goes on to say that the ornamentation is in parts unfinished, and states that on the line of the lower tier are two small figures of men, crowned with a plumed cap, and holding to their mouths trumpets. Mr. Angrand, a French writer, finds a remarkable coincidence between these sculptures and those of Central America and Mexico, having the same symbolical and mythological significance, and thereby establishing an identity and common origin or relationship between the builders of Tiahuanaco and those of Palenque, Ocosingo and Xochicaco. The reverse of the monolith Mr. Squires says, "Shows a series of friezes over the doorway, four in number," with a number of niches. "The lower niches, now on a level with the ground, show that the monolith is sunk deeply in the soil."

There are other and various features connected with the ruins of this city, consisting of mutilated fragments of statues (the head of one three and a half feet high and two feet seven inches in diameter). D'Orbigny mentions among others "One with a human head and wings rudely represented, another of an animal resembling a tiger. Castellan mentions "An immense lizard cut in stone." Mr. Squires found several cylindrical columns cut from a single block, with capitals resembling the Doric. Two that he measured were six feet high, and fourteen inches in diameter. He also says "there are many

caps of square columns or pilasters, besides numbers of stones cut with deep single or double grooves, as if to serve for water conduits when fitted together. The stones used in the construction of the buildings are chiefly red sand-stone, slate-colored trachyte, and a hard, dark basalt. These rocks are not found near the ruins but lie scattered, hewn and partially hewn, to a point forty miles distant; and, as Mr. Squires says, if brought over this route they "must have been carried twenty-five miles by water and fifteen by land." The same writer says, "We can hardly conceive of remains so extensive as those of Tiahuanaco, except as indices of a large population and as evidence of the previous existence on or near the spot of a considerable city."

RUNNING AWAY FROM HOME.

BY C. R. SAVAGE.

CHAPTER V.

OUR bed room at the "Brown Jug" was not a very gorgeous affair. There was a long row of rough pine bedsteads, with as rough mattresses and coverings; but our couch was an improvement on anything in that line that we had enjoyed since we started from home. Poor as it was, we made the most of it, and found time to chat over our intended plans. To get rid of our "best friend" was not so easy as one might think. He did not intend to let us go; we were very useful to him.

Two chances were open to us: one was to travel and sing with the hurdy-gurdy girls, the other was to work on our own hook and pretend that we would bring the proceeds to our patron in the evening. It was arranged that Tom should take our little bundles out of the inn and hide them where we could get them when once clear of the tramp; and after making all we could in the fair, for both of us to move out of town before the evening and leave him.

All were astir betimes the morning of fair day. Two London sharps were up early; they were practising some exercises for a "Punch and Judy" show. Others were dressing up in tights: they formed part of a tumbling entertainment, generally consisting of one stout man and two or three lads. They helped to form a towering pyramid of humanity in the streets that brought crowds around them and extracted the pennies from their pockets. Peddlers with all kinds of trifles were there; sharps of all grades were getting ready to practice their arts upon the unsuspecting country lads and lasses, who generally frequented these fairs in large numbers.

We hurried on our clothes and Tom gathered up our bundles and went out and hid them; but before he got back the tramp was about, and inquired where he was. "Only just gone out for a while," was my reply.

Mr. Champ did not suspect that the confiding boys who had given up their all into his keeping were playing false to him; so he commenced to tell me what I should do. He gave me a detailed account of how to proceed, and said that towards evening we were both to bring in the results of the day's work, and see which could do the most. He informed us that he was going to join some men with "knock-em-downs," and would not be back before dark. His tone and manner were entirely different from the previous morning; I suspect he did not think it would pay to treat us harshly.

We breakfasted on the European plan, as the restaurant keepers say; that is, we had what we could catch. With a few

words of admonition from our friend about being careful not to spend any money, we bade adieu to the "Brown Jug."

Oh how Tom and I did jump around when we got out of sight of the worthless tramp. A prisoner who had been sent to prison for life and was suddenly given his liberty would not feel better than we did. As politicians say, we breathed the sacred air of freedom to the fullest capacity.

We had but little cause to rejoice, for we were penniless, dirty little runaways, without home or friends near who cared for us. We did not think of that at the time; but the naked fact stared us full in the face as night wore on.

Fair day to an English boy has some of the excitement of a Fourth of July celebration. Every kind of sharper can be found at such gatherings, and it may not be amiss to present our readers with a picture of an English fair of twenty-five years ago.

As we approached the fair grounds the streets were full of horses, cattle, pigs, and stock of all kinds. The stout draught horse and the lithe racer were represented; fancy ribbons were streaming from some favorite animals; fat oxen were ornamented with tri-colored rosettes and every kind of device was resorted to to give them the best possible appearance. Old, used up nags were being trotted out at a speed calculated to make one afraid they would fall to pieces. As their owners claimed, they were full of fine points—the hip bones generally the most prominent ones. These were called "knackers," in general they were better calculated to make dog's meat, than to be used as beasts of burden. Well-to-do English farmers, wealthy land owners, and some men of title were there, as well as the usual supply of country people. We made lots of pennies holding horses heads, while bargains were being made in the inns over "alf and alf," for there, as in this country, some men cannot make a bargain without drinking. Rabbits, poultry, guinea pigs and white mice had their admirers and purchasers; while among the throng moved the tramps, selling song books, rattles of a peculiar make, and dream books; and the gipsy fortune tellers were also out in full force.

Our Punch and Judy men had gathered quite a crowd. The combination was generally made up as follows: a frame work of 2 x 2 lumber, about 5 feet square and 12 feet high, covered with canvas, excepting a place near the top on one side. One of the men gets inside and works the little wooden figures, keeping up a conversation in several voices suited to each figure. Sometimes a dog helps the performance by sitting on the ledge in front and barking at the proper time. The show is very amusing. The other partner has a kind of pipe organ fitted to his breast, on which he plays with his mouth, while with his hands he pounds away at a huge drum. As soon as the crowd gathers the "trouble begins," as Mark Twain says.

It takes more than ordinary ability to conduct such a performance, and I will venture the prediction that such a show would amuse the old boys of Utah to day as much as it did the young boys of twenty-five years ago.

As we went towards the fair grounds away from the cattle show, new attractions loomed up. The "knock-em-down" men were busy at work. Their bait consisted of a series of sticks put into holes in the ground, say one foot in diameter. On the top of these sticks were placed accordions, boxes of musical instruments, razors and articles of greater value than the money paid for knocking them clear off the sticks. At the rear were placed poles covered with canvass. The victim stood about fifty feet away and hurled sticks about two feet long at the prizes. Generally, if a good shot, the person throwing

knocked the coveted article into splinters, or, if not, it fell into the hole and thus became the property of the proprietor. One penny was the price charged for the privilege of throwing three sticks; and if the silly dupes had sense enough they would keep their money in their pockets, but it is a true old adage that says, "A fool and his money are soon parted." One of the most ingenious methods for entrapping the unwary consisted of a little figure moving about in a large glass globe. I expect it must have been a kind of vacuum, as the little figure moved up and down independently of any outside assistance. The operator caused it to go up in the tube and write answers to questions on love and other matters. A kind of fortune telling operation, scientific and ingenious, but a humbug withal.

As we approached the thickest part of the fair a noise like that of a bedlam greeted us. The beating of drums, the snorting of wild animals in the menagerie, the cries of different merchants in small wares, and the managers of peep shows and penny gaffs all combined to make the din hideous. But it cannot all be told in this chapter; other particulars are reserved for the next.

(To be Continued.)

PROPHECY FULFILLING.

BY JOHN NICHOLSON.

(Continued.)

THE purport or meaning of the dream was to the effect that if he came to this Territory his mind would be at rest, and he would find a people that were in possession of principles superior to those enjoyed by any other people. It was plainly shown him that there was a very great distinction between the Latter-day Saints and the rest of mankind. This renewed his determination to go to Utah, and as soon as he arrived at that fixed conclusion his health returned.

Obtaining leave of absence, he bade farewell to his friends in the Philippine Islands, which are situated on the east boundary of the Pacific Ocean, and not "South America," as printed by mistake in the previous chapter. As before stated, Gonzales is firmly convinced that the inhabitants of those islands, or at least a great number of them sprang from the same source originally as the aborigines of this continent. While on this subject we may state that Elder William McLachlan, writing lately to Bro. Goddard of this city, from New Zealand, uses the following language:

"There are about 303,000 inhabitants on the island (New Zealand), 40,000 of whom are Maoris, or natives, and resemble our Indians very much, and are undoubtedly of the same race, but are more civilized, and dress like white men." If these conclusions be correct, it is not improbable that the ancestors of the aborigines of some of the Philippine Islands and those of New Zealand may have been some of the companies of emigrants of the ancient people of this continent, of whom the Book of Mormon gives an account, who sailed away upon the Pacific Ocean to lands afar off, some of whom were never more heard of by their brethren. But this at present must be more or less conjecture, and must remain so until the Lord sees fit to reveal something upon the subject. In due time Gonzales reached Salt Lake City, a stranger among strangers, and was rather in an awkward position, for, although able to read English he was unable to speak it, or to understand it when he heard it spoken. He stopped at one of the hotels in

this city, and fortunately, a gentleman named Blanchard, a Frenchman, conversant with the Spanish language happened to see the name of Gonzales Trejo in one of the papers, published among the hotel arrivals. Mr. Blanchard knowing it to be a Spanish name, called upon Gonzales at the hotel and proffered kindly attentions to him, and subsequently introduced him to President Brigham Young and other leading men of the Church.

It was not long before Gonzales set to work investigating the principles of the Gospel, by reading the works of the Church, and the more he read and searched, the more he believed in their truthfulness, until firmly convinced, and finally, a few months after his arrival, he was baptized, in this city, and confirmed a member of the Church.

A considerable time before the arrival of Gonzales, President Young, being inspired by the Spirit of the Lord, told certain Elders that it was his desire that they should prepare, by making themselves as conversant as possible with the Spanish language, etc., to go on a mission to Central and South America, the time having arrived for the descendants of the ancient fathers, the Lamanites, including all of the blood of Nephi, Zoram and others, who become Lamanites by reason of the dissensions of their fathers, to begin to receive the Gospel of Jesus Christ and prepare for the great work they have to perform in these latter-days, according to the predictions of Jesus Christ and his inspired servants, there being several millions of those literal descendants of the House of Israel who speak the Spanish language.

A revelation in the book of Doctrine and Covenants says, "the anger of the Lord is kindled against none save those who do not acknowledge his hand in all things." Then, my young readers, we should acknowledge the hand of God not only in the inspiration which led President Young to counsel those Elders to prepare for the mission alluded to, but also in His leading our friend Gonzales by His unerring hand to come here at so proper a time, because, in due season, he commenced the important work of translating some of the works of the Church, among them the Book of Mormon, into the Spanish, a language spoken, as already stated, by a very great number of the Lamanites, and all this that prophecy might be actually fulfilled and the purposes of the Lord accomplished, as I shall endeavor to show.

(To be Continued.)

A BIT OF ADVICE.—Have you enemies? Go straight on, and don't mind them. If they get in your way, walk round them, regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character—one who thinks for himself and says what he thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character who was surrounded by enemies, used to remark:—"They are sparks which if you do not blow, will go out of themselves." Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be a reaction, if you perform but your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.

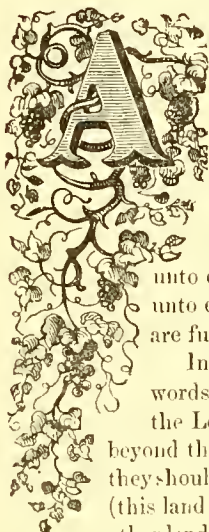
WHATEVER you dislike in another, take care you correct in yourself.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, MARCH 1, 1876.

EDITORIAL THOUGHTS.



ALL the prophets in the Book of Mormon who have spoken about this land of America have said that it shall be a blessed land unto the righteous, but to the wicked it should be cursed. The words of the prophet Alma, the second, are very plain upon this subject. Let us quote them. "And he said, thus saith the Lord God: Cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do wickedly, when they are fully ripe."

In the Book of Ether we find the following words in reference to this same subject: "And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, (this land of America) which was choice above all other lands which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land have hitherto done. Behold, this a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who has been manifested by the things which we have written."

We have quoted these passages because they are so plain and pointed. There are others like them in the Book of Mormon which we need not quote now. They all go to prove that no nation can practice wickedness for any great length of time on this land without receiving punishment; and if they will not repent before they go too far, they will be destroyed. We are made to think of these words and promises of God by what we see around us at the present time in this nation. What is the condition of the people now? Is the wrath of God likely to fall upon them? We wish that we could truthfully answer, No. But we cannot. Wickedness has been growing and spreading. Since the Latter-day Saints were driven from their homes time after time, since many of them were murdered, and especially the great prophet which the Lord raised up, who, with his brother, was so cruelly slain, violence and wrong have been increasing. It is no wonder that this is the case. Those

who committed those dreadful crimes have never been punished for them; they have never, even, been condemned. The bulk of the people have seemed to think that the Latter-day Saints got no more than they deserved. Some probably thought it was a great outrage to kill the prophet Joseph and his brother Hyrum in so dastardly a manner; but the greater number of the people thought they were impostors, and it made but little difference how they were killed, so that they were removed out of the way. Man having failed to punish the people who committed these crimes, their punishment is left to the Lord. He is just and true. When He sends forth a prophet, and the people slay the prophet, they must bear the consequences of that act. Nothing but deep and heartfelt repentance can save them from His anger. Everywhere around us in this nation we see the results of those evil deeds. We have had a bloody civil war. Union and peace fled from the people. The war came to an end; but peace and union did not return. No sooner has one difficulty been settled than another has broken out. Men hope for better times; but they do not come. To-day no man can look at the condition of the nation with impartial eyes without being saddened at the prospect before it. But cannot the nation yet be saved from the anger of God? Is it too late and have they gone too far? We firmly believe they could escape now if they would. But it would require thorough, heartfelt repentance.

Considerable anxiety is now beginning to be felt concerning the presidential election. Next November this takes place. Whom will the people choose? Much depends upon their choice. If they arise in their might, determined to put down corruption and wrong-doing, and select a man for President who will faithfully and honestly and fairly discharge the duties of that office, affairs will be more favorable. Wickedness, misrule and oppression may receive a check. But if an unjust man be elected, who will abuse his power, trample upon the rights of the people, uphold iniquity and aid the wicked, then the nation will have increased cause to mourn.

At the present time secret combinations exist in many places in this country. Those "rings," of which we hear so much in the newspapers, are combinations of this character. Men are banded together to get gain, to get power, and to accomplish their various schemes. They work together in secret. They help one another, and it is almost impossible to reach them or to prove anything against them. This corruption is widespread. It exists in high places in the land, and it almost defies the laws. Occasionally a little of it is exposed, a small corner is brought to light; but not to any extent or for any length of time. It is soon covered up again. Adulteries, seductions and whoredoms abound; but if any of them are discovered, there is a great effort made to conceal or smooth them over. Society is shocked at the exposure, and they think them too dreadful to be talked about, and for the sake of society, they are put out of sight as quickly as possible.

These "rings" and secret combinations will, if not checked and broken up, prove the destruction of this nation. Many people desire to see them overthrown; but they have not the power to accomplish this. The members of them have possession of too many places of trust and authority to be easily handled. One sticks by another, defends and aids another, and this is done so secretly that detection is defied. A strong, pure man at the head of the government, with good, faithful men around him, might be able to break up these combinations and "rings." But if such men are not placed in power, this nation is doomed. This is not man's word or man's opinion; it is God's truth, revealed as plainly as the light, through the

prophet Joseph in the Book of Mormon. Already two mighty nations who lived upon this land have been destroyed by means of "rings" and secret combinations, and our own nation will share a similar fate if they are not broken up. The worst feature is, they are spreading. One combination begets another. They have various objects to accomplish. But the ends at which all aim, are money and power. To obtain these, advantage is taken of secrecy. The laws are trampled upon. Men help each other. One wants to gain one point, he gets the help of others, and they in their turn gets his help to accomplish their designs. At the beginning they probably are careful; but they go from one degree of guilt to another until they stop at nothing, not even murder itself. In this next presidential election combinations already existing, and others that will be formed, will wield enormous power. It is a question to-day whether the masses of this country can give expression to their will respecting the man they would like to be President; it is more than likely that the election will be controlled by these combinations.

Children, examine the Book of Mormon and see how wonderfully the Lord is fulfilling His word, and then we know you will be thankful that you are Latter-day Saints and that you are permitted to dwell in Zion.

THE CROCODILE.

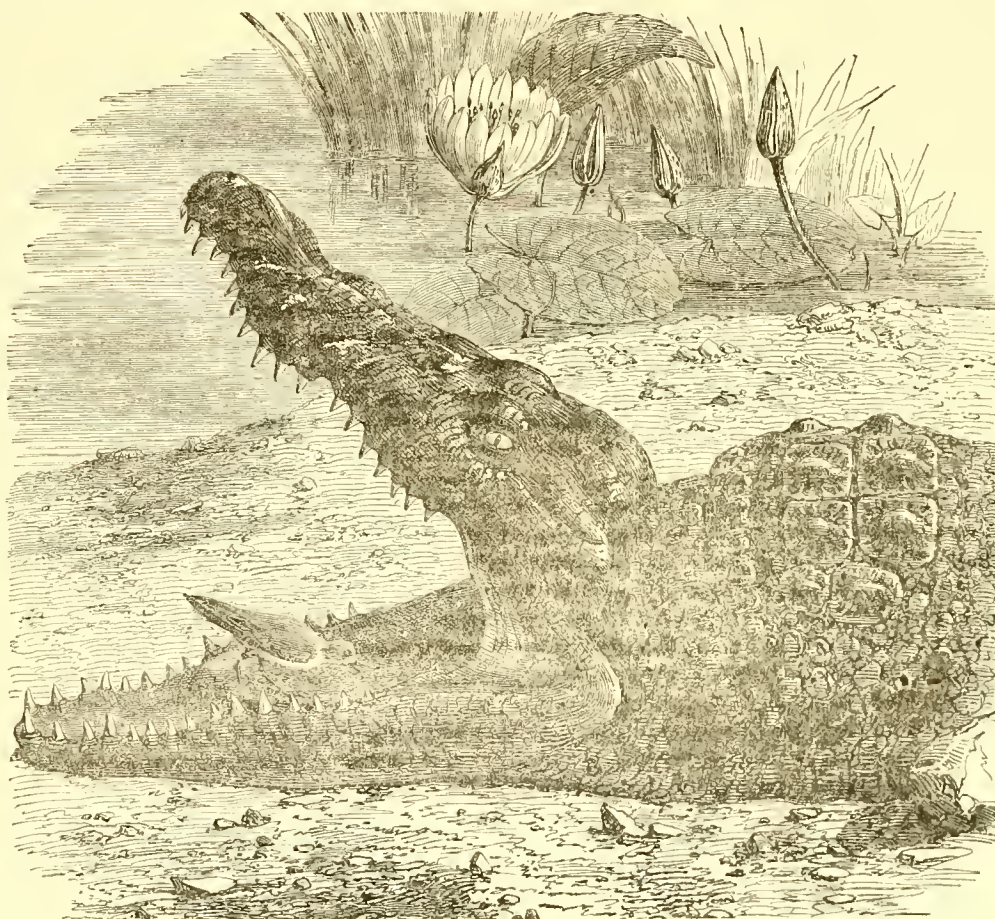
THERE is nothing very attractive about the appearance of the Crocodile, as seen in its natural state, basking in the sun along the banks of streams in tropical countries, with its huge mouth wide open. And our readers will wonder, when looking at the picture, how any human being could be so foolish or ignorant as to worship such a repulsive looking creature. Yet we read that, anciently the Crocodile was an object of religious worship in Egypt, that land of mystery, of which so little is known. Then the ancient Egyptians were in the habit of preserving the bodies of these frightful reptiles by embalming them and carefully putting them away in sacred places.

There are several varieties of the reptile; that pictured in the engraving is the Crocodile of the river Nile, in Egypt. The American varieties are the *Crocodilus Americana*, of Florida, and the *Alligator Mississippiensis*, of the Mississippi. Along many of the rivers in South America and in some parts of the Southern States the Crocodile, or Alligator, as it is usually called, may be seen lying as if asleep with its jaws extended as widely as possible, and swarms of flies or gnats filling its capacious mouth. Then it may be seen frequently to let the upper jaw or lid of its huge fly-trap fall on the unsuspecting swarms, and they are gulped down with evident relish.

Crocodiles do not seem to be at all fastidious about their food, for although they are known to prey upon fishes and warm-blooded animals, they will not refuse flesh when in an advanced state of putrefaction; in fact, it is asserted by some writers that they prefer their food in that condition, and often hide their prey to return to it when it is quite rotten. Then some kinds do not scruple to attack a man when they have a chance and, if possible, make a meal of him. But, what will seem more strange than all to you, they sometimes make a repast of stones. It is said they do this to assist digestion.

But we must tell you about the little bird, resembling a plover, that is seen in the mouth of the Crocodile. It is a well known fact that this bird may frequently be seen, as illustrated, in the mouth of the Crocodile; but there is a difference of opinion about the office it fills there, some writers claim that it picks from the mouth of its huge friend certain insects that infest it, and others, that it feeds upon matter that accumulates around the teeth of the Crocodile. It is very likely it performs some service for the reptile for which it expects in return impunity from harm by the uplifted jaw, otherwise it would not hop around in the Crocodile's mouth with such an air of perfect security.

In these valleys we have a species of lizard known as the "Mountain Alligator" (*Heloderma Suspectus*), this is a curious animal and is considered by some naturalists as a connecting link with the ancient saurians that at one time swarmed upon this continent.



A Trip to Our Antipodes.

BY HUGH KNOUGH.

CHAPTER V.

Now boys and girls, that we have had a good rest and have time to look around us, don't you think it will be a good idea to glean some further information respecting these "beautiful isles of the sea"—the Sandwich Islands?

Well, as we are agreed, let us "begin at the beginning." Where are the islands exactly situated? Between 18° and 22° N. Latitude, and 154° and 160° W. Longitude. Ah! that is a puzzle for some of you little folks! Never mind, let your friend, Hugh, explain: *he* did not know the meaning of those strange figures at one time; he had to be told, the same as *he* is about to tell you.

Latitude is the distance of a place north or south of the equator, or middle of the earth. N. stands for north, S. for south. That little round $^{\circ}$ at the top corner of the figures is the sign for degrees. Of course you know that sixty-nine miles make a degree. Longitude is the distance of a place east or west of the first meridian. Different nations have different meridians. The English and Americans reckon theirs from Greenwich, near London, in England. Educated mariners, by means of instruments, can always find out by the sun the exact locality they are in at sea. Now, perhaps you can tell how many miles north of the equator or how far west from Salt Lake these islands are.

The Sandwich, or Hawaiian Islands are fifteen in number, although only seven are inhabited, the remainder being very rocky and barren. The fifteen islands cover an area of 6,200 square miles, and their farthest points are 350 miles apart.

The largest island is Hawaii, or Owyhee—about 4000 square miles in area—and is the most eastern of the group. This island is mountainous and rugged near the coast, but the interior is a fine plateau with rich valleys. From the central plain of the island rise, abruptly, three peaks—volcanoes, or burning mountains—all active at times. Kilauea, on the Mauna Loa mountain, the largest active volcano in the world, is nine miles in circumference. It was in violent commotion in the years 1852 and 1859, and has been active in a less degree ever since then. It is indeed a grand sight when this volcano is in full play to view the mighty volumes of smoke and flames issuing from its mouth, and to see the rivers of lava, that is, melted metals and earth, rolling down to the sea. On witnessing it one is led almost instinctively to exclaim: How mighty are God's works, and how puny and helpless is man!

As the readers of the INSTRUCTOR will shortly have given to them a full description of this wonderful mountain of fire, we will not dwell longer on the subject at present.

Maui, the second largest island, is one-seventh the size of Hawaii; then come in order of size, Oahu, Kauai, Molokai, Lanai, and Niihau.

The uplands and mountain sides are well adapted for grazing purposes, and the valleys and plains are very fertile, yielding abundantly; although an occasional drouth, or scarcity of water occurs.

The climate is very equable, varying little throughout the year, and is regarded as healthful. Many sick persons from the United States, especially from the Pacific coast visit these islands to recuperate. The number of visitors increases every year, and it has become quite a fashion to take a trip down to

these islands from San Francisco, for fast steamers take only ten or eleven days for the trip, and the journey is usually very mild and pleasant.

You may, perhaps, be surprised when I tell you that the mean temperature throughout the year is 75° F. Just bear this in mind when at home in Utah where in the months of July and August, you are panting, with the mercury between 100° and 110° .

These islands were first known to the civilized world through being discovered by Captain Cook, the great circumnavigator and discoverer, in the year 1778. He named them in honor of a great English nobleman who was living at that time—Lord Sandwich. He found the natives in a perfectly savage state, without arts, religion, a written language or common decency. Each of the islands was reigned over by a despotic chief and the people were his slaves. Captain Cook again visited them the following year, when this great sailor was killed by the natives on the island of Hawaii.

The cause of his death is variously stated by different historians. Chambers says, "The great navigator treated the simple and confiding natives with a cruelty and a hypocrisy which consort ill with his fame, and which were the direct causes of the brawl in which he met the death he had provoked." Other writers state that it was an act of treachery on the part of the natives, after Captain Cook had made them many presents and they had professed the greatest friendship for him.

Vancouver, who visited the islands with Captain Cook in 1778 and again in 1792 and 1794, attempted to enlighten the idolatrous natives in regard to religion, and probably to some effect for in 1819, the king, Kamehameha II, abolished idolatry, the worshiping of the sun, moon, stars and idols of wood and stone. The first missionaries arrived there in 1820, a party sent from the United States, and immediately set to work to teach the natives about the true God, and to reduce their language to writing, which they completed in the year 1822. After some trouble the natives were persuaded to follow in the ways of civilized men, and not only were schools and places of worship built and the arts and manufactures introduced, but they quickly imitated their white brethren in all acts of crime and debauchery, as usually practised among "civilized" communities; and the sequel of this is that the native race of these islands are fast diminishing through animal excesses, dying by hundreds every year of leprosy and other fatal diseases.

In 1840 the king reigning at that time, gave the people a constitution and in 1843 the islands were declared an independent kingdom, and so acknowledged by Great Britain and the United States. The government is now a limited monarchy, having a king, with a governor over each of the inhabited islands, and a legislature which is elected by the people.

The present king's name is Kalakaua. He visited the United States last year, and everybody was pleased at his gentlemanly bearing and statesmanship. Some of the representative men of Utah met him at Ogden and invited him to visit Salt Lake City, but he being pressed for time, reluctantly declined the invitation. When he arrived home he wrote and sent a letter to Mayor Wells in which he expressed his great regard for the people of this Territory, offering a hearty welcome to any of them who should visit his kingdom, and hoping to gratify his desire of visiting Salt Lake City at some future time.

Here we see what can be done through the influence of education: this king's grandfather was a wild savage, knowing not God and unversed in the things that make life beautiful and worth living for, merely eating and sleeping like the beast

in the field. And his grandson; what is he? One of the most perfect gentlemen to be found anywhere in the world. What a contrast!

To be Continued.

MONEY MAKING.

SOME folks think it an odd question:—"Why do people make money?" Surely they make money because they want it. Precisely. A most excellent reason, as reasons go; but don't you see that it does not advance us one step towards a solution of the problem? People make other things beside money, because they want them; but then they want them for something. Bricks, for example. They don't make bricks for the mere pleasure of possessing them, but to build houses with. That is a good common-sense reason for wanting bricks. Try to find one like it for the majority of people who make money.

Well, you will say, some want comfort, some pleasure, some power, some magnificence, and therefore they make money. Granted, my good sir, or madam. All of those are reasons, some of them good, and some indifferent; but numbers of people who make a great deal of money don't want any of those things. How do we know? Well, we judge by their actions. When they get money they don't get any of them,—don't seem to care about them. They only want money, that is evident. Now supposing all the rest get what they want when they have made money (a position we do not allow to be completely established, but only grant for the sake of argument, as disputants say), we ask again, "What do the misers make money for?" That is just the question our rickety young friend, Frank Wildblood, asked us the other day, when we were gravely recommending him to set to work in earnest, and become a steady, respectable, man. "What," yawned Frank, "do those old fogies of misers make money for? Upon my honor, I don't see the good it is to them. It's quite a dark affair to me!" And when we suggested mildly several reasons, such as we have already adverted to, Frank, after whistling a bar from the "Prodigal," in an exceedingly thoughtful manner, remarked, sagely, "Not a bit of it. It's because they've got a habit of making money. It's only a habit they've got."

It is not often that young Frank Wildblood teaches us anything. Not because he does not "know a few things," as a certain order of people say, but because he moves in another world than ours. On this occasion, about misers and money-makers, he was right. Most men start in life with a bright object before them, the means of attaining which is money, and so they resolve to make money. But the means push the end out of sight. A new fascination springs up, which banishes the younger dream. The real pushes the ideal from its seat. Money acquires, or seems to acquire, a value of its own; it becomes both means and end, and making it grows into a habit seldom lost. The proverb says that "Use is second nature;" and it is fully proved, when the natural desire of men for happiness is obliterated by the habit of making money.

It is the highest duty, privilege, and pleasure for great men to earn what they possess, to work their own way through life, to be the architects of their own fortunes.

SUSPICION is not less an enemy to virtue than to happiness: he that is always corrupt is naturally suspicious, and he that becomes suspicious will quickly be corrupt.

Questions and Answers

ON THE BOOK OF MORMON.

LESSON CIII.

Q.—When Nephi arose from his knees and saw the multitude assembled what did he do?

A.—He began to upbraid them for their iniquity, and prophesied their destruction unless they repented.

Q.—What did some persons in the crowd try to do?

A.—They sought to excite the people and cause them to attack Nephi.

Q.—Did they succeed in this?

A.—No; a majority of the people believed his words.

Q.—Among other things what did Nephi say to them?

A.—He told them that the chief judge was even then murdered by his own brother.

Q.—To prove whether or not Nephi was speaking the truth what did some of the crowd do?

A.—Five men ran to the judgment seat and saw that Nephi had told the truth.

Q.—What effect did it have upon them when they saw it?

A.—They fell to the earth, being overcome with astonishment.

Q.—Whom were considered the murderers by the crowd which assembled.

A.—The five men who were lying on the earth.

Q.—What was done to them?

A.—They were taken and thrown into prison.

Q.—What did the people do the next day?

A.—They fasted and mourned on account of the death of the chief judge.

Q.—On inquiry being made what was done to these five men?

A.—They, being innocent of the murder, were liberated.

ON THE BIBLE.

Q.—What did Saul ask the captain of the host, when he saw David go forth to meet the Philistine?

A.—"Abner, whose son is this youth?"

Q.—What was the captain's reply?

A.—"As thy soul liveth, O king, I cannot tell."

Q.—When David returned from the slaughter of the Philistine, what did Abner do?

A.—He took him before Saul with the head of the Philistine in his hand.

Q.—What did Saul then ask David?

A.—"Whose son art thou, thou young man?"

Q.—What did David reply?

A.—"I am the son of thy servant Jesse the Bethlehemite."

Q.—What came to pass when David made an end of speaking unto Saul?

A.—"The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

Q.—What did Saul do to David on that day?

A.—He took him, "and would let him go no more home to his father's house."

Q.—What did Jonathan make with David?

A.—A covenant.

Q.—Why did he do this?

A.—"Because he loved him as his own soul."

Q.—What did Jonathan then do?

A.—He "stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

Q.—What did David do after this?

A.—He "went out whithersoever Saul sent him, and behaved himself wisely."

Q.—What appointment did Saul give David?

A.—He "set him over the men of war."

THE GOLDMAKERS' VILLAGE.

From Chambers' Miscellany.

(Continued.)

NO sooner had the miller's wife made this idle boast, than she repented of it, and extorted from the hostess of the *Eagle* a promise that it should be kept as a strict secret. So the hostess kept it, and mentioned it to nobody, excepting her sister and her husband, and these also promised secrecy. They only added a little to the story, so that it was soon reported that heaps of gold and silver had been seen in Oswald's cottage; that he could buy all Goldenthal if he chose; and that such things were done in his house as, if they could be known, would make the hair bristle up upon the head like porcupines' quills. As the story went round the village, it increased like a snowball: it was declared that a second Dr. Faustus had settled in Goldenthal; that Oswald had sold himself to Satan for thirty years; that he could make gold as fast as he liked; that he had bewitched Elizabeth, and compelled her to marry him; that he could call up spirits; discover treasures in the earth; and finally, could, if he liked, ride through the air on a broomstick!

This stupid tale had one advantage for Oswald, as it protected him from all other insulting treatment. The respect which they would not pay simply to the man of superior wisdom and virtue, they were now compelled to pay to the reputed necromancer. Many of the ignorant Goldenthals secretly crossed themselves when they happened to meet the schoolmaster.

Elizabeth enjoyed a better reputation. The young people did not cross themselves when they met her, but enjoyed a friendly glance from her face, and secretly blessed her. She became the true friend and adviser of all the young maidens in Goldenthal. On one occasion, two young damsels about to be married came to ask of her the important secret of preserving their beauty, and retaining the affections of their husbands. Elizabeth assured them that no magic was required to do it. Said she: "If wives frequently lose their attraction, and consequently the love of their husbands, it is often their own fault. Before they were married, they were cleanly and neat, with burnished brows, and hair as smooth and glossy as in a painting; now see them strolling about in the morning, with stockings hanging loose, shoes down in the heels, and papers in their uncombed locks, as if they thought slovenliness a proof of a good housewife. Be sure that when the wife goes about in this slovenly, tawdry way, there is little hope of happiness in the house."

"But all of us cannot get new clothes so well as you can," said one of the maidens.

"I use perhaps less than some of you," replied Elizabeth, "because I am careful and punctual in mending, whenever a garment requires it."

Then one of the young women blushed as she confessed she had never learned to sew, but would be glad if any one would teach her. "I will do so gladly," said Elizabeth; "come both of you to me at the time I shall appoint."

When Oswald heard of this plan, he was delighted with the benevolence of his wife, and proposed that she should make this a beginning of a school for sewing. "The waste of materials, and the misery of families for want of good domestic knowledge in the wives of the poor, cannot be properly counted. It is a shame to our country that we have not in every village a sensible woman and good housewife appointed to teach poor young

women good, wholesome, and cheap cookery, as well as plain sewing. It would prevent an enormous waste of money, and make many marriages happy."

Elizabeth took the hint; and when her two pupils had invited, by their example, a class of young women to meet at the schoolmaster's house, the lessons were not confined to sewing and knitting, but the kitchen was turned into a school, and the clever young wife explained the modes of preparing plain and inexpensive dishes for the family table. Even the aspect of her neat and orderly house, filled with decent and well-cleaned furniture and utensils of every sort, had a good effect upon the minds of these young disciples in domestic economy. All these labors gave Oswald and Elizabeth plenty to do, but still they wished to do something more. Already the children had been trained to industrial occupations, and now all were taught to plait straw for hats and bonnets, and besides, the girls were taught to do various kinds of knitting. The long winter evenings, which had formerly been spent in idleness or foolish sports, were now devoted to these useful occupations. No sight was more pleasing than to see happy parties of young straw-plaiters in the kitchens of the village cottagers, all laughing or chatting while their fingers were busy, or listening attentively to one who read to them by the light of a burning faggot.

By such services, Oswald and Elizabeth won the affections of the young villagers. Still, Oswald could not banish the absurd reports about himself. Mr. Brenzel particularly, the host of the *Lion*, knew that the easiest way to ruin a man is to get up reports that he is not orthodox in his creed, and accordingly watched for an opportunity of doing Oswald a serious injury. At last this determined foe and spy supposed he had found out something worthy of a legal scrutiny. Said he: "I have got enough to twist the schoolmaster's neck about. I will compel his own mother-in-law to appear against him. As a parish officer, I am bound to report what I have heard."

Accordingly, one Sunday he arrayed himself in his best clothes, adjusted a three-cornered hat majestically on his head, took his Spanish cane, tipped with silver, and set out with vast strides to walk to the town. Not a word did he say to anybody of his business, for he feared that, if Oswald caught a whisper of it, some serious accident would befall him before he could give information of the Goldenthal wizard. As he went along he talked to himself, muttering over the speech he had prepared to recite to the magistrate, and as he came to the address rose, he quickened his pace, and beat the air with his hands. In his zeal and hurry, he got his walking-stick between his legs, and fell over it so heavily, that he arose with a nose swollen and discolored like a large plum. "Oswald, surely enough, did that!" he exclaimed, as he recovered his breath.

As he was wiping his face, a gentleman on horseback galloped up to him, and asked: "Have you a gentleman named Oswald in your village, and where shall I find him?"

"Yes; what do you want with him?" replied the host of the *Lion*.

"The prince wishes to see him," said the horseman, and rode away towards Goldenthal.

The host of the *Lion* gaped wide with amazement. "What—what!" he gasped; "the prince visit Oswald!" Just then a carriage rolled by, drawn by six horses. Brenzel now caught a glimpse of a young man in it, dressed in a blue suit, and with a silver star on his breast.

(To be Continued.)

No person ever gained anything by giving way to despair; he is a true hero who never desponds.

Correspondence.

CHRISTCHURCH, CANTERBURY,
NEW ZEALAND, Feb. 9, 1876.

Editor Juvenile Instructor:

DEAR BROTHER:—I embrace the present opportunity of writing you a few lines to inform you of our progress and welfare, as missionaries among the people in this far off land.

On the 20th of Dec., 1875, we arrived (that is John T. Rich and myself) in what we considered our field of labor for the present, that is, Christchurch, in the province of Canterbury. But previous to settling down here, we traveled north some twelve miles to Kaiapoi, where there is a branch of the Church consisting of eight members, besides children. Here we found Bro. Thomas Steed, from Farmington, who had been assigned by Bro. Job Welling to labor in New Zealand, and arrived four weeks before us. We labored among the people in this region of country for a few weeks, and afterwards concluded that we could spend our time to much better advantage if we could get where the bulk of the people were. We consequently rented two rooms in Christchurch, purchased a little furniture, some crockery, and cooking utensils, and commenced housekeeping or "backing it." The Saints in Kaiapoi are very kind to us, and are doing what they can to help us. Bros. F. W. Hurst and C. C. Hurst we left in Wellington to labor there. Bro. C. C. Hurst got a little discouraged, and joined us on this Island; his brother F. W. is still in Wellington, but does not meet with much success as yet. I do not know how the rest of the brethren are getting along since they arrived in Sydney, as I have not heard from any of them; only that Brother E. Hoagland is to labor in Melbourne under Job Welling, and Bros. Swan and Burton have gone to Tasmania, or what was formerly called Van Dieman's Land. This is the principal seat of learning for the colonies, and undoubtedly these brethren will be able to cope with the people in this respect; and I hope in addition they will enjoy the power and blessing of God, without which all our labors will be in vain. We found on our arrival here that we had no means of getting at the people, and we decided to print 1000 copies of "The Only Way to be Saved," by L. Snow, and have spent four days every week distributing tracts and gathering them up again; and where we found any that wished to investigate further we have lent out what works we had with us, and are doing all we can, publicly and privately, to get before the people our doctrines. Quite a number seemingly are interested, and with some I have had long and friendly chats, and am satisfied if they do not receive the truth, that they are spoiled for anything else. In this labor the Lord has blessed me abundantly, so that I have never been confounded. But polygamy is the great trouble with the people, and we have to meet this at every step. They say they cannot see that it can be right. I have asked them for their proofs against it, then when they had none to offer, only their own traditions and feelings, I would talk to them as the Spirit of the Lord would give me utterance, and when I got through they have told me they never understood it in that light before. The opposition manifested against this principle has caused me to reflect a great deal; and the more I do so, the more I admire it, and can see that without it there is no salvation for man. When this law was revealed, with it came the power to seal on earth and in heaven, and connected with it is baptism for the dead. What would our religion, or the Gospel of Jesus Christ be worth to us without these doctrines? Simply nothing, and very little in advance of sectarianism.

Last Sunday evening at 6:30 we held our first meeting in the Temperance Hall, Christchurch, about seventy people being present. Bro. Hurst and myself occupied the time. A few tarried after meeting was dismissed to inquire after the truth, and I expect after the seed has been sown and time given to mature that we will harvest some day; but whether abundantly or otherwise, it is impossible to say. The work is the Lord's, not ours, but we wish to do our duty faithfully among the people, and fill

our mission honorably, and pray continually that we may have souls given us for our hire. This is what engrosses all my attention at present, my own ignorance and inability only troubling me. The experience I am now gaining will never be forgotten, and when I return home I will be more willing to labor for the building up of the kingdom of God, than I have ever been. I only wish our young men could realize what they will have to do, and qualify themselves as much as possible for the work. I think I will make better use of my time hereafter.

May the blessings of heaven attend you in all your labors is the prayer of your brother in the Gospel of peace,

WILLIAM McLACHLAN.

YSLETA, EL PASO CO., TEXAS.

February 19, 1876.

Editor Juvenile Instructor:

DEAR BROTHER:—Your favor of the 12th of Jan., came to hand about a week ago, but being very busy I have delayed answering until the present. I am much pleased to hear from you, and to learn of the favorable condition of things in our mountain home.

I will surely take pleasure in writing for the INSTRUCTOR, for I feel a great interest in its welfare, and I would be thankful to know that it is subscribed for by every family of the Latter-day Saints, and read by every member, and especially by the young and rising generation. Being engaged, as I have been, for years, in training youthful minds, I have realized to a great extent, the saying, that: "As the twig is bent, the tree inclines" but never so forcibly as since I have been among the Mexicans.

The efforts of the priests are to keep the people in ignorance, so far as science and literature is concerned; but they are taught politeness, and the principles of their religion, from the cradle until they are grown.

They are the principle things taught in their schools, and in this state, (Texas) the civil authorities have tried to put a stop to it, by statute. A law was passed establishing free schools and compulsory education and prohibiting religious teachings in the school room.

The priests told the people to keep their children at home, and not send them to school, which they did.

The civil authorities put the Mexicans in jail to compel them to send their children to school, but they said they would rot in jail rather than disobey the priests; thus the law was frustrated, and religion teaching goes on in the school room as before. Many of the Catholic mothers carry this teaching so far as to make their children swear that they will never be anything else but Catholics. When I realize these things, I say to myself in sorrow: how much more devoted these people are to false principles, than many who call themselves Latter-day Saints are to what we know to be the principles of the everlasting gospel!

This people labor under great disadvantages. They work oxen, tying a stick to, and behind the horns for a yoke; they plow their ground with a peculiarly shaped plow made of wood, having but one handle; and they grind their wheat and corn by mashing it between rocks. They live principally on beans and chile.

We have held two meetings in Franklin, twelve miles above here, two in San Elizario, seven miles below, and one in Ysleta. We have been kindly treated by the people, and we have occasion to hope that we will baptize a few before leaving here.

The Mexicans and Indians do not attend our meetings, being instructed by the priests to have nothing to say to us about religious matters, but once in a while we have an opportunity to chat with them, and in this way we have been able to do some good.

We expect to leave here for Chihuahua about the 15th of March. I shall write whenever time permits and I have anything of interest to communicate.

Asking that the blessings of God may attend your labors, and the labors of all who strive to do good, I remain,

Your Brother,

J. Z. STEWART.

THE LIGHT BEHIND THE CLOUD.

WORDS BY WM. WILLES.

MUSIC BY E. BEESLEY.

Thick clouds and darkness dim the sky, Threat'ning now to overwhelm. We will place our trust on high,

We will place our trust on high, Father's at the helm, Father's at the helm.

Bright shines the light behind the cloud,
Waiting 'or the road to turn;
Hidden from the vile and proud,
Faithful saints discern.

No power that mortal man can bring,
True and faithful Saints need fear;
Let us ceaseless praises sing,
Our deliverer's near.

Our martyr'd prophet will return.
With his power to set us free;
Our glad hearts with raptures burn
That bright day to see.

OUR PUZZLE BOX.

ENIGMA.

BY ROLLO.

I am composed of 13 letters:

My 4, 9, 10, is a liquid;
My 2, 3, 13, 6, is an animal;
My 7, 3, 10, is a nickname;
My 3, 5, 12, is a beverage;
My 1, 2, 12, 8, 7, is a game;
My 7, 12, 4, 6, 11, 12, is tranquil;
My whole is a deceased senator.

WE have received correct solutions of the Epitaph published in "Our Puzzle Box." No. 3, from C. F. Watkins, Bountiful; Jos. A. Smith, Providence; Stella Raymond, Pearl Raymond, Beaver; Belinda Clark, Ogden; Joseph E. Morris, Neff's District; also from Chas. Green, Rebecca Manning, Martha J. Hollingworth, D. R. Thomas, G. H. Thomas, S. E. Vincent, Thos. Wilson, Chas. Reynolds, Chas. Caffall and Jos. S. Williams, Salt Lake City. When correctly solved it reads as follows:

Beneath this stone lies Katharine Gray,
Chang'd from a busy life to lifeless clay;
By earth and clay she got her pelf,
And now she's turned to earth herself.
Ye weeping friends let me advise:
Abate your grief and dry your eyes.
For what avails a flood of tears?
Who knows but in a run of years,
In some tall pitcher or broad pan,
She, in her shop, may be again?

SUNDAY LESSONS.
FOR LITTLE LEARNERS.

THE HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON XXVIII.

Q.—What did Joseph Smith and Oliver Cowdery next do, after the Church was organized?

A.—They laid their hands on the other four and confirmed them members of the Church.

Q.—What followed?

A.—The Holy Ghost rested upon them, and they prophesied and rejoiced exceedingly.

Q.—How did Joseph Smith and Oliver Cowdery know how to organize the Church?

A.—The Lord had instructed them beforehand.

Q.—Were any others present besides the six members?

A.—Yes, several.

Q.—Were any of them convinced of the truth at that meeting?

A.—Yes, Joseph's father and mother, Martin Harris and O. P. Rockwell.

Q.—When were these baptized?

A.—A short time after the Church was organized.

Q.—Who preached the first public discourse after the organization of the Church?

A.—Oliver Cowdery.

Q.—When?

A.—On Sunday, April 14, 1830.

Q.—Where did he preach?

A.—In the house of Mr. Whitmer.

Q.—Were there many present?

A.—Yes, there was a large congregation.

Q.—What took place after this meeting on the same day?

A.—Oliver Cowdery baptized six persons in Seneca Lake.

Q.—Did he baptize any others?

A.—Yes, on the 18th of April he baptized seven others.

Be friendly to all—familiar with few. A man never has too many friends, but frequently too many confidants.

JUVENILE INSTRUCTOR

Is Published in Salt Lake City, Utah Territory,

ON THE FIRST & FIFTEENTH OF EVERY MONTH.

GEORGE Q. CANNON, - - - - - EDITOR.

TERMS IN ADVANCE

Single Copy, per Annum - - \$2.00.

On Copies sent by mail outside of Salt Lake County Ten Cents per year additional will be charged for Postage

Office, South Temple Street, one block west of Tabernacle, Salt Lake City, Utah.